1:Heckewelder M-5 (ca.1800) 1819
NM7 Delaware NM7

mode of speaking, not that of the Indians, who never look upon them as having been so many *nations*; but *divisions* and *tribes*, who, as united, have become a nation. Thus, when the Lenape (Delawares) happen to name them as one body, the word they make use of implies "the five divisions together, or united," as will be seen in another place of this work. I call them also *Iroquois*, after the French and some English writers.

The *Wyandots*, or *Wyondots*, are the same whom the French call *Hurons*, and sometimes *Guyandots*. Father Sagard, a French Missionary, who lived among them in the 17th century, and has written an account of his mission, and a kind of dictionary of their language, says their proper name is *Ahouandàte*, from whence it is evident that the English appellation Wyandots has been derived.

There being so many words in the language of the Lenape and their kindred tribes, the sound of which cannot well be represented according to the English pronunciation, I have in general adopted for them the German mode of spelling. The *ch*, particularly before a consonant, is a strong guttural, and unless an Englishman has the use of the Greek χ, he will not be able to pronounce it, as in the words *Chasquem* (Indian corn,) *Cheltol* (many,) *Ches* (a skin,) *Chauchschisis* (an old woman,) and a great many more. Sometimes, indeed, in the middle of a word substitutes may be found which may do, as in the word *Nimachtak* (brethren,) which might be written, *Nemaughtok*, but this will seldom answer. This is probably the reason that most of the English authors have written Indian words so incorrectly, far more so than French authors.

The Delawares have neither of the letters R, F, nor V, in their language, though they easily learn to pronounce them. They have a consonant peculiar to them and other Indians, which is a sibilant, and which we

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

represent by W. It is produced by a soft whistling, and is not unpleasant to the ear, although it comes before a consonant. It is not much unlike the English sound *wh* in *what*, but not so round or full, and rather more whistled. *W* before a vowel is pronounced as in English.

1:Heckewelder M-5 (ca. 1800) 1819
NM7 Delaware NM7

829 to the natives.* They thought them better men than the
648 Virginians; but when they were afterwards cruelly treat-
551 ed by them, and their men shipped off to sea, the Mohi-
cans of that country called them *Tschachgoos*; and when next the people of the middle colonies began to murder them, and called on the Iroquois to insult them and assist in depriving them of their lands, they then dropped that name, and called the whites by way of derision, *Schwannack*, which signifies *salt beings*, or *bitter beings*; for in their language the word *Schwan*, is in general applied to things that have a salt, sharp, bitter, or sour taste. The object of this name, as well as of that which the Mohicans gave to the eastern people, was to express contempt as well as hatred or dislike, and to hold out the white inhabitants of the country as hateful and despicable beings. I have, however, in many instances observed that the Indians are careful not to apply this opprobrious name to any white person whom they know to be amicably disposed towards them, and whom they are sure to be a good, honest, well-meaning man. I have heard them charge their children not to call a particular white man *Schwannack*, but *Friend*. This name was first introduced about the year 1730. They never apply it to the *Quakers*, whom they greatly love and respect since the first arrival of William Penn into the
● [194] country. They call them *Quækels*, not having in their language the sound expressed by our letter R. They say they have always found them good, honest, affable and peaceable men, and never have had reason to complain of them.

648 These were the names which the Indians gave to the
551 whites, until the middle of the revolutionary war, when they were reduced to the following three:

1. *Mechanschican* or *Chanschican*, (long knives.) This

* Rogers's Key into the Language of the Indians of New England, ch. vi.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

various branches of their own nation. The Monsys and Unamis call one another Nitgochk, "my companion [feminine] in play," for the reason that the whole nation has become the women. The several tribes, also, have special names and titles, which the speaker must know. These titles are not generally used but only in their councils when something of importance is to be communicated, which is done with great solemnity. They are able to express themselves with great clearness and precision, and so concisely that much circumlocution is required to convey the full meaning of their expressions in an European language. In spiritual things, of which they are totally ignorant, there was utter lack of expressions. But since the gospel has been preached among them, their language has gained much in this respect. If they intend to speak in an obscure manner, they can speak so cleverly and with so much circumstance that even Indians must puzzle out the true sense of their allusions. They are able to convey an account of a bad action so skillfully that it appears not to be a bad but a virtuous deed. The chiefs are not particularly well versed in this art of dissembling, and, therefore, very strict attention must be paid to every word of their discourse, especially, if an answer is required, and great caution is necessary in order that one may not be caught.

A speaker in council must be able to deliver his speech without hesitation. Often he has no time to prepare his subject, the different heads are only briefly named or left for him to collect from the conversation of the chiefs. He must, then, be able to comprise the whole in a speech, well arranged and uninterrupted, which requires a clear and open understanding, a faithful memory and experience in matters of state. Young men are being constantly trained for such duty. They are admitted as hearers to the council, to familiar intercourse with the chiefs, who instruct them faithfully, and are employed as ambassadors to give them an opportunity to exercise themselves in public speaking.

The pronunciation of their language is easy, only the Ch is a very deep gutteral. The greatest difficulty is presented by the compounding of words with verbs, substantives and adjectives, which is very difficult for a European to learn. They have few

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

monosyllables. In things relating to common life the language of the Indians is remarkably rich. They, in many cases, have several names for one and the same thing under different circumstances. They have ten different names for a bear, according to its age or sex. Similarly, they have a number of names for a deer. They have one word for fishing with a rod, another for fishing with a net, another for fishing with a spear or harpoon. Such words do not in the least resemble one another. The speech of the Unami has the most agreeable sound and is much easier for a European to acquire than that of the Monsys. The Monsy dialect, however, is a key to many of the expressions in the Unami. The latter have a way of dropping some syllables, so that without a knowledge of the former, it would be impossible either to spell their words or guess their meaning. The Unami have adopted many words of the Monsy dialect and the Monsys of the Unami dialect. They have no "f" nor "r" in their language, hence they pronounce foreign words containing these letters differently, for example, Pilip for Philip, Petelus for Petrus, adding a syllable, and Priscilla they pronounce Plicilla. In polysyllables the accent is generally placed on the middle syllable or on the last but one. This must be very minutely attended to because the sense of many words depends upon the accent. They can count up to thousands and hundreds of thousands, though they are unable to grasp the significance of large numbers. The women generally count upon their fingers, for this is their custom and their memory is poor.

In arithmetic they have made but little progress. They count up to ten, make a mark, proceed to the next ten and so on to the end of the account. By adding the tens they come to hundreds, and so on. In counting money the penny is the smallest coin they reckon. The Monsys call the stiver, of which they learned from the Dutch in Minissink,[300] stipel. Sixpence they call Gull, corruption of the Dutch Gulden. They usually count money according to Gulls, twenty Gulls being equal to ten shillings. If they want to calculate carefully, they take Indian corn, calling every grain a penny or a gull, adding as many as are necessary to make shillings and pounds.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

EXPLANATION OF CHARACTERS USED IN THE TEXTS

The following key explains the symbols for sounds as written in the accompanying texts. 104 194

p, b bilabials, occasionally intermediate when preceding the dark vowels, a, o, u.

p' a true, slightly aspirated, surd.

m bilabial similar to English m.

t surd, as t in English *ten*.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English s when followed or preceded by i, otherwise postdental, bringing it closer to the interdental θ, (th) with which it corresponds in Munsee.

n alveolar, not differing from English n.

ŋ post-palatal, corresponding to English ng in *king*.

k somewhat intermediate surd stop, medial palatal similar to English k in *lock*.

k^{w} the preceding sound followed by aspiration followed by closure of lips as in position for w.

g sonant stop, corresponds to English g in *go*.

l not differing from English l.

l̥ voiceless lateral. Not a frequent sound.

' aspirated, rough breathing following vowel.

h more forcible breathing than preceding, posterior lingual position but no contact with palate (h may be juxtaposed to s, c, t, not equivalent to English sh, ch, th).

x surd, aspirant, palatal-lingual in position; similar to ch in German *bach*.

c medial palatal surd, as sh in English *wish*.

tc surd affricative, as ch in English *church*.

w, y semivowels.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

· denotes lengthening, or as in English doubling, of vowel or consonant.

ᵛ whispered with position of lips for w, after g or k.

Vowels.

a, e, o, u, i open, medium length.

a^{a}, e^{e}, o^{o}, u^{u}, i^{i} open, long, with prolongation.

ą, nasalized.

a as in German *Mann*.

e as in English *yes*.

o as in English *Moses*, but more open, often difficult to distinguish from u.

u rounded as in English *put*.

i as in English *pin*.

i· as ee in English *queen*, or as in French *si*.

ai, ao, au } full glides, not diphthongs.

ɔ mid-mixed vowel, shorter than *ɑ*.

ɑ open, obscure, as English u in *but*. Sometimes with nasal quality.

ɔ· closed long.

ɔ closed, medium long a like English aw in *law*.

ˈ stress accent without regard for the possibility that voice pitch may prove later to have a more formal status than that of rhetorical sentence cadence.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

614 We may dismiss for the present, the problem of their origin after
621 giving the opinion of our informant, with which Harrington coincides, that they were local groups, district populations in an older habitat, which had accumulated the characteristic of sib groupings with maternal descent and exogany. Heckewelder,[1] over a century ago, who knew the Delawares so well, had sound reasons for his opinion on the character of the triple "totemic" groupings as being geographical divisions, originally tribal subdivisions. These, he continues to say in his discussion, again developed local sub-groupings that took name from localities, the eighteen so-called "clans" of Morgan and Harrington. The Delaware designation for these groups is wihil-a'i·n, "name or title."

128 EXPLANATION OF CHARACTERS USED IN THE TEXT

In general conformity with the suggestions of the committee on the transcription of Indian languages, I have employed the following characters in the transcription of the text. Occasional variation in the spelling of native terms will be found in the narrative, due to variability of pronunciation by the informant. This it has been thought wiser to retain until a more detailed study of sounds and phonetic laws can be made.

194 The Oklahoma dialect does not abound in the voiceless final vowels
104 and syllables which, according to Sapir,[2] characterize the dialect spoken by the Delawares of the Grand River reserve in Ontario.

There is no indication whatever in Delaware of an *r*, or *th* (*θ*) recorded by Brinton for instance, (in Lenape Dictionary), as in Munsee and Mahikan, and by Campanius (1645-96).[3]

ṕ, b́ bilabials, occasionally intermediate when preceding the dark vowels, *a, o, u.*

p, a true, slightly aspirated, surd

m bilabial similar to English *m.*

t surd, as *t* in English ten.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English *s* when followed or preceded by *i*, otherwise with slightly deflected tongue tip bringing it closer to *θ*, *(th)* with which it corresponds in Munsee.

n alveolar, not differing from English *n.*

ŋ post-palatal, corresponding to English *ng* in king.

k somewhat intermediate surd stop, medial palatal similar to English *k* in lock. Often not distinguishable from *g.*

---

[1] Heckewelder, op. cit., pp. 51-53, 250.
[2] E. Sapir, Geol. Survey of Canada, Summary Report, 1912, p. 6.
[3] The supposed change from *r* to *l* in later Delaware is discussed by Heckewelder, Trans. Amer. Philos. Soc. IV, 1834, pp. 351-96.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

*k*ʷ the preceding sound followed by aspiration followed by closure of lips as in position for *w*. 194 104

g sonant stop, corresponds to English *g* in go.

l not differing from English *l*.

l̥ surd lateral *l* with moderate aspiration. Not a frequent sound.

ʿ aspirated, rough breathing following vowel.

h more forcible breathing than preceding, posterior lingual position but no contact with palate. (not equivalent to English sh, ch, th). *h* may be juxtaposed to *s*, *c*, *t*.

x surd, spirant, palatal-lingual in position, similar to *ch* in German bach (This was written *ch* by the German missionaries (Zeisberger and Heckewelder) in Pennsylvania and Ohio, who wrote Delaware. Occasionally it becomes a spirant uvular, with medium stress force. It varies in quality from a strong *h* to a completely closed spirant, but is always voiceless. (Roman x in English text).

c medial palatal surd, as *sh* in English wish.

tc surd affricative, as *ch* in English church.

w, *y* semi-vowels

· denotes lengthening, or as in English doubling, of vowel or consonant.

ʷ whispered with position of lips for *w*, after *g* or *k*.

Vowels

a, e, o, u, i open, medium length.

$a^{\cdot}$, $e^{\cdot}$, $o^{\cdot}$, $u^{\cdot}$, $i^{\cdot}$ open, long, with prolongation

a as in German mann.

e as in English yes.[1]

o as in English Moses, but more open, often difficult to distinguish from *u*.

u labialized as in English put.

i as in English pin.

ɨ as *ee* in English queen, or as in French *si*.

ᵎ, ʿ indicate whispered vowel following preceding sound.

ai
ao
au
} full glides, not dipthongs.

ə open obscure, shorter than *d*.

ɑ open, obscure, as English *u* in but. Sometimes with nasal quality.

ɔ closed long .

ɔ closed, medium long *a* like English *aw* in law.

The texts in Delaware and English are divided off to form corresponding paragraphs and sentences on opposite pages.

[1] This sound Doctor Michelson represents by *ä* in his Delaware texts and notes. To my ear, however, as heard from the dictation Wi.tapano'xwe, it inclines to the *e* series.